*Theological School Number*

# The Christian Century

PUBLISHED WEEKLY

## Restudy Theological Education?
**By H. Richard Niebuhr**

## Today's Theological Student
**By W. Norman Pittenger**

## Look to the Future!
**An Editorial**

## Perkins' New Curriculum
**By Merrimon Cuninggim**

APRIL 28, 1954

## In This Issue

H. Richard Niebuhr is professor of Christian ethics at Yale Divinity School and director of the comprehensive restudy of theological education which will be made under the auspices of the American Association of Theological Schools. Dr. Niebuhr is the author of *The Social Sources of Denominationalism*, 1929; *The Kingdom of God in America*, 1937; *The Meaning of Revelation*, 1941; and *Christ and Culture*, 1951.

W. Norman Pittenger is professor of Christian apologetics at General Theological Seminary, New York. Formerly in newspaper work, he entered the ministry and was ordained in 1937 at the age of 32. He is the author of numerous books, of which some of the most recent are *Historic Faith and Changing World*, 1950; *Man's Frustration and Christian Conviction*, 1951; *Christian Sacrifice*, 1951; *The Principles and Practice of the Christian Faith*, 1952; *Christ in the Haunted Wood*, 1953.

Merrimon Cuninggim is dean of Perkins School of Theology, Southern Methodist University, Dallas. He was a Rhodes scholar at Oxford University and received theological degrees from Oxford and Yale. Between 1936 and 1951, when he became dean at Perkins, he taught at Duke University, Emory and Henry College, Denison University and Pomona College. He is the author of *The College Seeks Religion*, 1947.

Mark Rich is professor of rural work at the College of the Bible, Columbia, Mo.

Bernard Ohse recently completed a year's study of journalism in the United States and is now at the Free University in Berlin.

## Coming

Next week we present an article on the situation in French Catholicism created by the rise and suppression of the worker-priests. It is written by Howard Schomer, who has lived in France for many years.

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# The Christian Century

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## Coming Events

April 28. Semiannual Meetings, General Commission on Chaplains, Washington, D. C.
April 29. Oregon Temperance League Annual Meeting, Centenary-Wilbur Church, Portland; Roy L. Smith, speaker.
April 30-May 1. New York State Council of Churches Conference on Moral and Spiritual Values in Public Schools, Syracuse; Rolfe L. Hunt, F. Ernest Johnson, Frederick J. Moffitt, speakers.
May 1-2. Fourth Annual Washington Pilgrimage, Washington, D. C.
May 2-4. Religious Newswriters Association Annual Meeting, Boston.
May 2. Chicago Sunday Evening Club; Seminarian Preacher of the Year, speaker.
May 2-9. National Family Week.
May 2-16. Evangelistic Mission (National Council of Churches Joint Department of Evangelism), Charleston, W. Va.
May 3-7. N.C.C. Division of Christian Education Interdenominational Regional Training Camps, St. James, Mo.; Portland, Ore.
May 4. Denominational Evangelism Secretaries Meeting (N.C.C. Joint Department of Evangelism), New York.
May 4. Reformed Church in America Particular Synods, Fort Plain, N. Y.; Levittown, Pa.; Newburgh, N. Y.
May 4-7. Methodist Woman's Society of Christian Service Assembly, Denver.
May 5. Reformed Church in America Particular Synod, Cedar Grove, Wis.
May 7. May Fellowship Day (N. C.C. General Department of United Church Women).
May 7-21. Ecumenical Institute Seminar for Missionaries on Furlough, Céligny, Switzerland.
May 8. Chicago Branch, Protestants and Other Americans United for Separation of Church and State, Public Meeting, Orchestra Hall; Glenn L. Archer, Emmett McLoughlin, speakers; theme: "Religious Liberty in America Today."
May 8-12. Quaker Men, United Society of Friends Women Nationwide Conferences, Whittier, Calif.
May 9. Festival of the Christian Home.
May 9. Chicago Sunday Evening Club; George A. Buttrick, speaker.
May 9-14. Church Conference of Social Work (N.C.C. Department of Social Work), Atlantic City, N. J.
May 10-14. N.C.C. Division of Christian Education Interdenominational Regional Training Camp, Napeer, Mich.
May 10-14. N.C.C. Broadcasting and Film Commission Religious Radio-Television Workshop, Oklahoma City, Okla.
May 10-17. N.C.C. Joint Department of Evangelism Youth Study Conference, West Side Christian Parish, Chicago.
May 16. Lutheran World Action Sunday.
May 17-22. Hoosier Recreation Workshop, Merom Institute, Merom, Ind.
May 20-26. Presbyterian, U.S.A., General Assembly, Detroit.
May 23. Rural Life Sunday.
May 24. Seminar on Alcoholism for the Clergy, Burlington, Vt.
May 24-28. American Baptist Convention Annual Meeting, Minneapolis.
May 26. United Presbyterian General Assembly, Akron, Ohio.
May 27-June 3. Presbyterian, U.S., General Assembly, Montreat, N. C.
May 30. Memorial Day.
June 2-5. Southern Baptist Convention Annual Meeting, St. Louis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, APRIL 28, 1954 NUMBER 17

# EDITORIAL

FOLLOWING a plan established in recent years, this issue of The Christian Century is devoted largely to recent significant developments in theological education, and to announcements by leading accredited schools of theology. No more conclusive evidence of religious vitality is likely to be found than that provided by current developments in this field. A problem related to these developments is how to find additional resources for more effective training. Practically, this boils down to finding ways in which corporations can give more largely to theological schools, since corporation giving to all philanthropic causes is on the increase while individual giving declines. A major difficulty is that a corporation will hesitate to give to one seminary because if it gives to A, it may expect to be importuned by others from B to Z. Western Theological Seminary of Pittsburgh is moving to circumvent this problem for itself and others in Pennsylvania by working for the establishment of a statewide corporation of seminaries, to be called the Pennsylvania United Theological Seminary Foundation, Inc. According to John C. Bramer, Jr., business manager at Western, the purpose of this corporation is to educate corporations and foundations concerning the importance of the contribution made by all the seminaries in the state, and to provide the means by which they can contribute to all member seminaries on an equitable basis. The plan is modeled on the 17 educational foundations which successfully speak for the accredited colleges in 17 states. If it is carried out, corporations would give their contributions to P.U.T.S.F. knowing that 50 per cent would be distributed equally among all member seminaries and the other half would be divided among them in proportion to the number of students at each seminary. The idea seems a good one. Its timing is perfect.

## Devise Way to Give to Theological Education

## Goa and Pondicherry Flout Our Claims

WHAT do Portugal and France think they are accomplishing by hanging on to their tiny colonies in India? There are seven of these—three Portuguese (Goa, Daman and Diu) and four French (Pondicherry, Karikal, Yanam and Mahe)—with a total area less than that of Delaware and of no great economic or military importance. Ever since the establishment of the republic public opinion, in India and in these European enclaves, has been overwhelmingly in favor of their incorporation into the republic. But Portugal has refused so far even to discuss the matter and France, after permitting one town, Chandernagore, to join India, has been stalling on the others. Now the world is being told that demonstrations in these colonies favoring union with India are the work of communist agitators. We do not doubt that communist agitators are taking advantage of the situation to promote themselves as champions of Indian patriotism fighting Portuguese and French colonialism, but it is blind adherence to outworn colonial patterns which is giving the communists their opportunity. Prime Minister Nehru has shown remarkable restraint in his efforts to induce the two European states to listen to reason on this issue, but if he does not soon receive encouragement for his pacific policy popular outbreaks can be expected. We claim, in our dealings with Asia, that colonialism is dead and that we are acting to hold communist imperialism in check. To that end, Secretary of State Dulles is now trying to organize what he calls a southeast Asia NATO. France and Portugal are our partners in the existing NATO. Yet every act of theirs in India convinces the people of that key nation that colonialism is *not* dead and that imperialism is still the policy of the NATO states of western Europe wherever they can get away with it. Do Mr. Dulles and his fellow Western statesmen think that spots like Goa and Pondicherry are too small to bother about? In the eyes of India they have a meaning even greater and more impressive than that of Indo-China.

## Discord's Apostle Hard at Work

JUST TO KEEP the score up to date on the battle the American Legion has opened to prevent delegates from iron curtain countries from attending the Evanston Assembly of the World Council of Churches, we direct attention to recent (March 18, April 8) issues of the *Christian Beacon*. This is the paper published by Carl McIntire, promoter of the superfundamentalist American and International councils of churches. When the Cook County council of the Legion adopted the resolution demanding that the state department withhold visas from European delegates tinged with Marxism—among whom it specifically named Dr. W. A. Visser 't Hooft, general secretary of the World Council—The Christian Century suspected the hand of the American council behind the voice of the Legion. This suspicion was confirmed when it became known that the Legion's "expert" adviser in drawing up the resolution had been none other than Edgar Bundy, the American council figure who played so conspicuous a role in the Bishop Oxnam hearings. (See the Century for March 17 and 24.)

If any doubt remained as to the source from which the Legion attack comes, it has been removed by the issues of the *Beacon* now at hand. In the March 18 issue, which is filled with rejoicing over the Legion resolution and predictions of woe for the World Council, a box on the front page exhorts: "After reading this issue, please give it to a leader of the American Legion in your community, and also pass it on to the editor of your local paper." The April 8 issue, after applauding the action of other Legion bodies in endorsing the Cook County resolution, has a front-page editorial which contains this scarcely veiled incitement: "If they [delegates from iron curtain countries] are admitted to the country, there are unquestionably going to be demonstrations against them. It is not improbable that veterans' groups will organize demonstrations, as well as some of the conservative church leaders in the United States." The Legion resolution has now passed from the Cook County body through the Illinois state body to the national organization, where it will be acted on next month. How many Legionnaires have waked up to the fact that the American Legion is being dragged and pushed into a religious controversy by some of the cleverest sectarians now operating? Why doesn't the organization try to learn the truth about the World Council of Churches?

## Brotherhood Gets a Black Eye

UNDOUBTEDLY no good citizen should extract any satisfaction from the row that disrupted the introduction of the new U.S. overseas postage stamp in Washington the other day. Nevertheless, we confess that what happened struck us as a not unmeaningful commentary on some of our moral pretensions. The occasion was the placing on sale of the new 8-cent stamp. This is a red, white and blue creation, showing the Statue of Liberty and for the first time carrying the "In God we trust" motto familiar on U.S. coins. The stamp will be used largely on overseas mail, for which the rate is 8 cents an ounce. Its purpose, openly avowed by government authorities, is to spread the idea wherever American mail goes that this is a country in which a common faith in God serves a common dedication to liberty. An elaborate program had been arranged, with a speech by the President and a state luncheon with speeches symbolizing the unity of our religious brotherhood by Cardinal Spellman, General Secretary Roy G. Ross of the National Council and Rabbi Norman Salit, president of the Synagogue Council of America. Ambassadors from all friendly nations were invited to bear a part, by their presence, in this demonstration of religious devotion and brotherly concord. But when Rabbi Salit somehow got off into a diatribe on "murder by Jordanians" and the assertion that Israel is the "only democracy in the Near East," the ambassadors from Syria, Iraq, Saudi Arabia and the charge d'affaires of Egypt stalked out. Mr. Dulles and his state department subordinates who were present, along with Postmaster General Summerfield, were reported "distressed." Rabbi Salit later tendered apologies. "I had no wish to offend anyone," he told reporters. "I merely spoke in what I considered to be the spirit of the stamp." The whole episode left a bad taste. But it may serve as a useful reminder that our claims to brotherly unity on this side of the iron curtain rest on shaky foundations and that there are dangers in official attempts to advertise a moral superiority which is largely on the surface—and a very thin surface.

## Lullabys from the Pentagon

ARE you frightened by the H-bomb and the C-bomb? A lot of people are. So many are so badly frightened that the Pentagon is starting a campaign to persuade them that their fears are groundless. This began on April 9 when the Alsop brothers provided a column in the hundreds of newspapers that carry their syndicated articles which argued that the hydrogen bomb is really not so dangerous after all. As we have said before, the Alsop brothers seemingly have the best "pipeline" into the Pentagon possessed by any American journalists. They continually publish views which the Pentagon wants to see published without itself taking responsibility for such publication. In this column, while admitting that H-bombs can be built to any theoretical size—"a million megatons or more"—the Alsops prophesied that for technical reasons "this country and the Soviet Union will settle on" making H-bombs of only "10 to 15 megatons." That is, with the destructive force of only 10 million to 15 million tons of TNT! A hundred such bombs dropped on this country, wrote the Alsops, "would destroy or damage only about 1/500th of the total land area." Of course, if that 1/500th included a hundred cities and industrial centers which might be named "this moderately reassuring fact," as the Alsops admitted, "does not assure the survival of the United States as a functioning national society." But why be fearful? Three days later Donald A. Quarles, assistant secretary of defense, took care of the cobalt bomb. It is, he said, possible to make such a bomb but "not feasible . . . because the radioactive material it released would kill friend and enemy indiscriminately." How reassuring is such a statement? Given the unapproachable lethal powers of the C-bomb, how long will it be before scientists will be instructed to find a way to use it only against enemies? And in a world crisis in which a nation faced downfall from punishment inflicted by bombs of another structure, how certain can humanity be that, in frenzied desperation, the C-bomb would never be employed? "Not feasible" today is poor reassurance for tomorrow.

## Statehood Bill Dead For This Session

CONGRESSMAN RAYBURN's action in blocking a conference between House and Senate to draw a compromise bill on statehood for Hawaii and Alaska can be taken as a death sentence. Barring a legislative miracle, there remains no chance that both, or either, will be admitted at this session of Congress. There will be bitter disappointment in Hawaii, but no great surprise. The islanders have grown so accustomed to getting the run-around from Congress that they no longer expect anything else. Alaska threw its own case away when its governor suggested that only part of the territory is ready to assume the responsibilities of statehood and proposed that the bill for admis-

sion should leave out all but the most populous sections. As our readers know, this paper has supported statehood for Hawaii and opposed that status for Alaska. We do not now finally abandon our former position, but we acknowledge increasing uncertainty as to whether it would be wise to make Hawaii a state. The act, once taken, is so irrevocable and would have such far-reaching effects on the physical form of the United States and the nature of the federal legislature that we think it should receive more careful consideration than the people of this country have so far given it. Certainly it should not be settled on a gambler's guess as to the number of votes Republicans or Democrats would gain in Senate and House. Once the continental limits are broken through, it is hard to tell where the drive to organize states will end. If we admit Hawaii, two thousand miles out in the Pacific, will we presently be called on to admit Guam or the Marshalls or the Carolines? How about the Virgin Islands? Or Okinawa? Colonel Robert R. McCormick, the redoubtable publisher of the *Chicago Tribune,* has long contended that the direct and simple way to build a world government would be for all other nations to join our federal union as states. Once the statehood bounds of the U.S.A. start creeping across the oceans, communist howls about American imperialism will certainly rise to a new crescendo. In Puerto Rico's case a relationship has been worked out which, while it has some drawbacks, seems to be working to the satisfaction of most Puerto Ricans and can be progressively improved. We trust, therefore, that in the interval which must elapse before another Hawaiian or Alaskan bill can be introduced into the next session of Congress, this whole matter may be reviewed in the light of underlying national policy and the possibilities of extending the commonwealth relationship thoroughly explored.

## Growing Respect Shown For Church Leaders

WILD TALK in some quarters at times may spread the idea that mine-run Americans are losing confidence in the churches and their clergy. Elmo Roper, the pollster, says it isn't so. On the contrary. In an N.B.C. broadcast reported by *Information Service* of the National Council, Mr. Roper said that in 1942 17 per cent of a cross-section of the American public held religious leaders to be the group doing most for the country. By 1947 the figure went up to a third. But in 1953 "four out of every ten people in this country call them our most valuable leadership asset." Also, said Mr. Roper, "more stock was placed in organized religion as an active force for peace than in the efforts of the government, our military strength or alliances, and other political and diplomatic agencies." ¶Roger A. Cowan, senior at Western Theological Seminary, Pittsburgh, won the *Pulpit's* annual award as "Seminarian Preacher of the Year." His sermon will appear in the June *Pulpit.* ¶The department of defense has weakened restrictions on the sale of liquor by permitting sales of packaged liquor at messes and officers' clubs at 79 army bases in this country. Reason? These bases are ten miles or more from commercial liquor stores. ¶The Seventh-day Adventists won in Ohio's supreme court on the issue whether a member of that church had to take a job requiring Saturday work to be eligible for unemployment compensation. Said the court: "The first moral obligation of a person is to remain true to his religious convictions." ¶Speaking of court decisions, the U.S. court of appeals has reversed the ruling that the retirement allowance given Pastor-emeritus William S. Abernethy by Calvary Baptist Church, Washington, D. C., was taxable. (See The Christian Century, September 30, 1953.) The higher federal court held that since Dr. Abernethy is performing no work, his retirement fund is a gift, and therefore not taxable. The verdict will be of importance to many ministers. ¶Rochester, New York, has taken many ways to show its esteem for Justin Wroe Nixon, whose impending retirement from the Colgate-Rochester faculty has been announced. A featured editorial in the *Democrat and Chronicle,* Rochester's morning paper, carried the headline, "Eyes on the Stars; Feet on the Ground," as a characterization of Dr. Nixon's career. David Lawrence and others who think that the churches and their clergy should steer clear of mundane matters might profitably ponder these tributes to one whose ministry has been spent in the full tide of public affairs. ¶The Swedish appellate court has unanimously upheld the conviction for slander of Bishop Helander of the state church. (See the Century for January 13.) The bishop says he will appeal to the national supreme court.

# Look to the Future!

IT HAS BEEN four years since the location of the headquarters of the National Council of Churches became an important issue in American church life. Even before the N.C.C. organization was completed in 1950 it was recognized that its headquarters would become the main center of Protestant life in these United States. If that was to be the case, what location could contribute most to its effectiveness as a servant of all the churches? This question naturally concerned all the member denominations, but it was also recognized that communions which might later become members were likewise parties having an interest in the decision.

I

On the whole, the discussion has had some good results and opened some wholesome lines of thought. It brought the National Council to the favorable attention of several American communities. Before the debate had continued very long, it was branching out into a discussion of the mission of cooperative Christianity in relation to our national life. It required that we think not only of the past and the present but also of the future. It compelled us to deal with population trends and the changes that are going on among the Protestant communities of this country. It was not surprising that this led to a reappraisal of the reasons why denominational interests center where they do, and whether denominational offices so located can serve their people with maximum effectiveness.

Unfortunately, many of these lines of inquiry have only been glimpsed. They merit closer study than they have so far received.

The question of the location of the National Council

offices produced the liveliest debate at the N.C.C. constituting convention. At one point the convention voted 193 to 180 in favor of locating the council "in some city within 400 miles of the national center of population." When that vote was ruled out of order by the chair, another resolution was carried which referred the matter to the N.C.C.'s General Board, asking it to "weigh carefully . . . the advantages and possibility of establishing such headquarters in an area reasonably adjacent to the population center of the United States." No other area was named in the action, so whatever else was done, this should not be left undone. A year and a half later the General Board approved a resolution deciding, among other things:

> That there be a major midwest office to serve as a bridge toward the ultimate achievement of a strong interdenominational center in the heart of the nation which may become the future national headquarters for the National Council if such action seems advisable after consultation with the denominations. Further that some city at least as far west as St. Louis or Chicago should be the location of this major office. . . . That during the next decade there be careful long-range study involving not only the National Council and other interdenominational agencies, but the leaders of the constituent denominations, looking toward the possibility of the coordination of headquarters locations and activities either in one city or possibly in two centers, one of which should be located in the midwest. That during this decade New York city be continued as a temporary headquarters location for the National Council of Churches.

Recently the location issue was reopened by officers of the National Council because they had discovered that the council could not operate efficiently on its present basis. The ten-year "temporary" provision that attached to the council's residence in New York prevented it from finding a building in which its whole staff could be accommodated. Obviously, no organization can function well when its future location is uncertain and its staff is scattered between eight buildings in New York and one in Chicago. The council could not find better accommodations because (1) buildings that could be secured within the resources of the council were in areas of declining values, so that a 10-year occupancy would involve a big loss, (2) adequate facilities in better areas cost too much and (3) some denominations which are considering moving with the council into one big headquarters building do not want to do so on a temporary 10-year basis. So there is a move to upset the 1952 action of the General Board and get the question decided on a permanent basis.

## II

Many churchmen believed with The Christian Century that the "temporary" expedient adopted in 1952 was a mistake, and with us now welcome the reopening of the issue in an effort to obtain a permanent settlement. On rereading the record of what has happened so far, however, the first thing apparent is that the "careful long-range study" which was to have been carried on during the decade the council was to be located in New York has not even been started, to say nothing of having been completed. Although the need for such a study has been recognized from the earliest days of this discussion, so far as the church public has been informed no budget has been set aside for such an inquiry, no consensus has been reached on the areas it should cover and no systematic effort has been undertaken by the denominations to do their part in making such studies.

One denomination is understood to be carrying on an investigation of its own, with the help of a firm of management experts, but this is for the guidance of that denomination and does not gear, so far as is known, into anything of a similar character the National Council is doing. The studies made by the National Council's New York staff have been hasty improvisations whose scope and objectivity were both subject to serious criticism.

A characteristic of the location discussion from its beginning has been its alternation between feverish activity and prolonged inaction. We are now again in one of the phases of excited action and are being told the issue will have to be settled at the May meeting of the General Board. This might be done providing the board is preparing to follow the directives given in all the major actions concerning the issue and locate in the center of the country. It is not likely to do this, however, for it has not yet secured the basic information which only the careful long-range studies previously mentioned could supply. It can hardly decide in May to locate the council headquarters permanently in New York, for it is not able to show that such action is clearly required by its mandate to carry out its service to all the churches with the utmost effectiveness. And it cannot show that permanent location of the N.C.C. headquarters on the periphery of the country is demanded by its constituency, which is immediately the denominations but ultimately their members. The opinion studies which have been made are admittedly incomplete, but they reveal clearly that a large majority of ministers and members prefer a location near the psychological as well as the physical center of American Protestantism.

## III

It is our understanding that the discussions in the current phase appear to have reduced the possible locations of the National Council to New York and Chicago, although another presentation of the claims of Columbus, Ohio, was made on March 18 to the committee. Even if the choice has been reduced to a choice between our two largest cities, it is desirable that an impartial study, conducted by somebody else than by members of the staff of the National Council, shall be launched to weigh the advantages and the disadvantages of the two cities.

The officers and General Board of the National Council cannot be oblivious to the problem in public relations which is involved in the choice now in process of being made. The essence of this problem is that this choice shall be based on grounds which any reasonable churchman can approve, and made in a way which commends itself to the fair-minded. The real reasons why the headquarters is located in one place or the other will come to light sooner or later. If these reasons are sound, the council will gain. If they are less than sound, the council will suffer, and with it, the churches.

For example, if New York is chosen because one or more large gifts are offered which are not available if another city is chosen, this will inevitably limit the council in the minds of people who have to depend on it. If the choice is really determined because the staff of the organization is

comfortable in New York and prefers not to move, it becomes clear that the organization the churches have created is not really responsible to their will except when their will happens to coincide with that of the staff. On the other hand, if the choice for New York is made on its merits, and is not overweighted by the prospect of an immediate financial gain to be made at the expense of long-term economy or in response to staff pressures, it will be accepted and the council will benefit.

Until the case for a central location is answered by facts based on careful long-range research, we continue to believe that the council and the churches will gain most by having its headquarters in the midst of the Protestant constituency of this country. Only thus can it become a creative element in the development of the whole country. Only so can all its operations be carried out with greater economy and efficiency. For example, on the one matter of building considerable savings are possible. A project of the size some people are advocating for New York could be built for $500,000 less in Chicago.

If the council were centrally located, not so much of the energy of the staff would be consumed in travel to and from a peripheral city, and not so much of the money church people give to the council would be eaten up in unnecessary and unproductive backtracking. The members of the churches, and particularly that large number west of the Mississippi who have never seen a National Council secretary, would learn to think of it as a part of their church life. And the growing edge of our national life, the mighty new developments in the south, the central and the far west, would feel the impact of cooperative Christianity far more quickly. All this would mean a great deal to the National Council as well as to the churches, particularly when hard times make budget-raising difficult.

More important than any of these considerations, however, is the bearing of the decision concerning location of the National Council of Churches on the future of Protestantism in this country. Evangelical Christianity has won and is winning its greatest victories in the swiftly expanding cities and populations of the central west, the south and the far west. This is a longtime trend; the sensational disclosures of the 1950 census tell the story. By a generation from now the whole face of the land will have been changed. The National Council should move out to meet the future! All its constituent churches will be made stronger if it sets itself in the forefront of progress, rather than intrenches itself in the past. Let it look to tomorrow's America!

## *Easter Sunday, Fifth Avenue*

THE WORLD, the conqueror, brings his captives back
In triumph again to where the city hums
Alert for the procession. They hear the drums
And prance to the given rhythm. Their ears are thick
With the noise of the crowd's cheering. "Look at me!"
Their hearts beat back at the drums and cheers. Their brains,
Drunk with conspicuous motion, scarcely see
That they are in chains.

DOROTHY LEE RICHARDSON.

# 'My Kingdom for an Hour!'

EDITOR THE CHRISTIAN CENTURY:

SIR: "One trouble with the church," said a young preacher not long ago, "is that the only way up is the way out."

He was not talking nonsense. He had what is called a "good" church, and he knew that when the opportunity to "advance" comes, it is always to a much larger church, and that means a lot more administrative work and a lot less time to put on preaching. One of those nice little circles called "vicious"—the only way to "get on" as a preacher is to quit being a preacher and become a manager. Perhaps the churches could save a lot of money by giving up their theological seminaries and sending the boys to the Harvard School of Business Administration.

This is no joking matter. It is a contest between the head and the feet in church life. It is something like another vicious circle—as a church grows up into the thousands, it ceases to be a church and becomes a mass meeting. Belonging to it is about as intimate as belonging to the city of Los Angeles.

Demands on the preacher's time multiply by geometric progression. He can sympathize with the church secretary who left on the minister's desk a telephone directory with the memorandum, "These people called you." The Bell Telephone System has just announced a new invention fitted to the times. It is a new type of coaxial cable capable of carrying five thousand telephone conversations simultaneously. That will be a great boon for the pastor's office. Just what he needs!

Two men went to a movie not long ago, a typical musical run-of-the-mill affair with marvelous dancing and inane conversation and plot. One man said to the other, "We seem to have gotten into a world where the feet are more important than the head." That was an acute criticism of many movies. Will it also describe the church? Will the preacher's feet be more important than his head? If preaching is to have any great power it must be a case of "head over heels."

The minister must choose some among the many things that ought to be done, and do those. He must cry, "My kingdom for an hour!" so loudly that even the trustees will hear him. For unless he gets the hours for study and thought, his kingdom as a preacher will be lost.

Of course, it is true that much of the most effective preaching in the United States is being done by ministers of very large churches. But they have fought for the hours for study and have won.

The churches must see that it is a life or death matter for them that their minister gets hours for his head to work. Let them raise the preacher's pay. I do not mean in money (though that is a good idea, too), but in time. An increase of a thousand dollars a year may be a very small thing compared to an increase of ten hours a week for the preacher's own study and thought. Many a man would feel like a spiritual and intellectual millionaire on a raise like that. Let the church say, "We will manage somehow." In doing that it will be casting bread upon the waters and it will come back—buttered.

Yours, SIMEON STYLITES.

# Today's Theological Student

By W. Norman Pittenger

IT IS a commonplace that youth, far from being radical and adventurous, is really very conventional. Young people reflect the customs and ideas of their environment. When the "set" of a given time is in the direction of radicalism, then youth is radical; when the "set" is conservative, then youth is conservative. Those intimately acquainted with the life of American campuses know that in the thirties college students tended to be socialistic or at least sympathetic to the "new deal," while in the fifties they are more likely to be supporters of the Republican party and defenders of the current version of "the American way of life."

Of course this is not an entirely accurate picture. There are always those who are atypical; just as there were conservatively-minded young people twenty years ago, so there are radically-minded ones today. But by and large, it is correct to say that the thinking of youth reflects pretty much the pattern of life in which they live.

### *Young Theologs Reflect Their Time*

This is as much the case with theological students as it is with the rest. Those of us who have to do with the teaching of these young men, in theological seminaries and divinity schools, can testify to the way in which the general cultural milieu is shown in the thinking of the future clergy of the United States. Yet, of course, there is a difference. Since these men are committed to the Christian faith, it is inevitable that their Christian profession shall qualify, and to some extent modify, their point of view. A recent writer in The Christian Century seemed to think that far too few students in theological seminaries have much real religion. He asked "where the glow goes" and why. My own experience does not confirm his opinion. After more than twenty years of teaching in a seminary, I should say that the degree of real religious feeling and genuine commitment is very high indeed—although that feeling and commitment may not always be of exactly the type that The Christian Century writer would personally prefer.

The theological student today is by and large a dedicated Christian, convinced that he is called to the sacred ministry of Christ's church and earnestly seeking to deepen and strengthen his faith and to reflect in his daily living the principles of the religion which he believes. But the fact is that despite this sincere dedication and earnest effort, he is also strongly influenced by the general line of American life and does not always recognize—or, if he does recognize, is unable to put into practice—the profound difference that exists between the commonly accepted pattern of culture and the distinctively Christian point of view.

There is one phenomenon that seminary teachers commonly mention when they are discussing their students. It is a kind of authoritarianism in reverse. Theological students today, in contrast to their fellows of twenty years ago, want "to be told." Lest this be a peculiarly Episcopalian quality, I have gone out of my way to ask friends who teach in seminaries of other denominations and in interdenominational institutions whether they have recognized the new tendency. Without exception they have told me that they find the present generation of students less inquiring of mind, more ready to accept on authority, and indeed most anxious to have it "laid on the line." It is obvious that this is a reflection of our contemporary American mentality. The day of experimentation, questioning, asking "to be shown why" seems to have gone for a while; our current politics, our effort to strengthen American unity and our fear of communism have all contributed to produce a kind of authoritarian frame of mind in almost every walk of life.

In the seminary this means that the lecturer or teacher must be unusually careful lest his opinion, or what "the Bible says" or "the church teaches," shall be taken as the last word. In some denominations it is inevitable that there should be a stronger element of authority attaching to Scripture or to church teaching than in others. And it is always true that a professor known to be an expert in his particular field will be heard with respect. But what troubles many of us is that students today are not willing enough to think things through for themselves. If this is what the Bible says, then how does it say it and why, and how do we know that this is indeed the teaching of Scripture? If this is what the church teaches, why does it teach it, what evidence can be given for the teaching and what right has the church to teach at all? Or if a professor says that such and such a view is correct, why does he say it and what real evidence can he produce that his statement is true?

It would be better and healthier if the new respect for authority were more frequently found in combination with a spirit of inquiry, a ready willingness to think through what is authoritatively declared and a refusal ever to accept anything simply because some reputable expert makes the statement. It is my own conviction that Christianity is imperiled by sheer authoritarianism in any form. The unique point about Christian truth is that it is open truth, ready to prove itself to any man who will give himself to it and show willingness to think and live it through for himself.

### *Self-Consciousness to Self-Righteousness*

Once again, it is a common phenomenon of our time to find a certain racial, regional, national self-consciousness manifesting itself. This is reflected in the intensified denominational self-consciousness which sometimes amounts almost to denominational self-righteousness. The work of the interseminary movement has sometimes seemed to be near shipwreck because of this revived sense of denominational loyalty. As an Episcopalian, I am bound to confess that I believe there is a considerable value in such loyalty. In any reunion of Christian bodies which will be worth the effort it takes to accomplish it, the richness and fullness of each denominational emphasis must be brought in, and one way to insure that this shall occur is by a firm insist-

ence on the actual emphases and the given position of the communion to which one belongs.

But when such denominational loyalty leads to a refusal to listen to others or produces a completely *non possumus* frame of mind, the situation is tragic. Perhaps the Episcopal Church is a special offender here; but I trust it will not be invidious to remark that I have noted the same attitude among Baptists, Presbyterians and Lutherans, to mention three groups with which I have had certain contact on the interseminary movement level. The way in which this intransigence may be expressed differs from denomination to denomination. It is not usual to find, except among some Episcopalians, a refusal even to consider the possibility of a ministry which is not "apostolic" in succession. But on specific dogmatic issues and in some instances on questions of biblical interpretation, the spirit of denominational loyalty can be a most unpleasant thing.

One would wish that our theological students could all of them agree that they have at least enough in common to meet with their brethren of other denominations, to talk honestly but in charity about their differences, and to seek for ways of cooperation and friendly understanding. But I am told that in other denominations than my own there is much less of this spirit than there was twenty, or even ten, years ago. It is certainly true of the Episcopal Church.

### *Diminished Interest in Social Gospel*

One other reflection of the spirit of the times may be noted. This is the diminished interest in what used to be called the "social gospel." Let us grant that with some Christians, that particular aspect of the Christian way was given a place out of proportion to a proper balancing of the implications of Christian allegiance. Yet it is true that today, with the exception of such students as have been influenced by Christian Action and a few similar movements, the average theological student is much more concerned with theological dialectic or with personal religion (in whatever guise—sacramental or otherwise—it may be experienced in his particular communion) than with the imperative that the Christian spirit should prevail in the social relationships of men and women.

Here once more we see the reflection of the prevailing pattern of American life. The days of social idealism seem to have come to an end, at least for the time being, and most of our fellow citizens are not very deeply interested in the great questions of capital and labor, racial equality and the like, which so agitated our minds a quarter of a century ago.

So far the discussion appears to have been negative. What are some of the positive characteristics of theological students today? The first that I would mention is a new realism. The tendency to evaporate religion into a sort of idealistic haze has long since disappeared. Young people living in the tragic circumstances of our time have no use for "cloud-cuckoo-land" religion. They know that man is a sinner. They see that he needs redemption. They have no time for a faith which does not courageously face the facts as they are and come to terms with them. The only teachers to whom they will listen are those who have about their instruction the note of reality.

Second, there is a genuine interest in the theological side of Christianity. Even when this is combined with authoritarianism, it is a good thing that our future clergy are deeply convinced that Christianity has a theological structure and that its ethical imperatives are the consequence of historical and even ontological affirmations. There is no likelihood that tomorrow's ministers will preach a spineless gospel; if anything, there is more danger that they will forget to clothe the vertebrate structure with the warm flesh of religious life and experience.

### *A Deepening Commitment*

And yet it would not be fair to imply that. For as I intimated at the beginning, it is my own belief that theological students today are a much more self-consciously committed, much more earnestly zealous, group than those of whom I had experience when first I began theological teaching. The kind of commitment, and the way of religious devotion, is less emotional, perhaps, and certainly it is less ready to exhibit itself in an obvious way, but it is just as real—and in my belief much more real.

In conclusion, what sort of prospect can one see for theological education in the light of the analysis which we have attempted? Surprisingly enough, maybe, I am very hopeful. I believe that the authoritarianism, the excessive denominationalism and the lack of concern for social questions represent only a passing phase—for the theological student as for the country at large. And if those who teach in the seminaries and divinity schools will do their duty, in refusing to let any authority be set up which cannot be vindicated at the bar of Scripture and conscience and reason and experience (all of these rightly and soundly interpreted); in urging (and what is more important, in themselves leading) their students to friendly relationships with those whose denominational allegiance is not their own; and in pointing out the relevance of the gospel to man's social as well as to his personal life—if seminary faculties will do this, they can capture the realism, the theological interest and the devoted self-commitment of their students and direct these along very fruitful and useful lines.

Looking back over what has now been a long experience with seminarians, I for one rejoice that we have coming to our campuses real men, realistically minded men, dedicated men. I believe they are in many ways better men—although this is a hard comparison to make—than we had in the early thirties. I am sure that they are much more convinced men and that they have a much better understanding of what I like to call the "integral" nature of the Christian way. We must wish they were more liberal-minded, more generous in their attitude, more concerned for the wider social implications of the gospel. But there is nothing fundamentally wrong with them; and we may hope and pray that in their active ministry they will learn these things. In any event, it is a great day in which to be privileged to teach them.

## *Paradox*

ONE does not reckon solitude a curse,
Who savors cosmic kinship, set apart:
He only merges with the universe
Who harbors love's containment in his heart.

BETH DUVALL RUSSELL.

# The New Curriculum at Perkins

By Merrimon Cuninggim

IN SEPTEMBER 1953, Perkins School of Theology, Southern Methodist University, instituted its new curriculum. Since this is its first trial year, no claims are made for its accomplishments, and plenty of bugs are yet to be worked out. But its underlying philosophy may be helpful to other seminaries playing the ancient game of curricular construction.

The task began in a series of faculty discussions lasting the whole academic year 1951-2. No one held much of a brief for the curriculum then in force. It called for the student to take nine "majors" a year for three years—the school was then on the quarter system. Twelve of the twenty-seven majors were required, the only unusual feature being that six of the twelve were in "practical" subjects. Each full-time professor had his required course; and some suspected that this was the basis on which the list had grown up. With the exception of one course, a student could work off his requirements in any order he chose.

### *Questions Asked at the Start*

But at the beginning the faculty showed a disposition to make an entirely different approach. The question was not, What ought the seminary to offer? Even less was it, What does each professor want to teach? Rather, the kick-off was, What is the minister's task? Only on the basis of a careful examination of that question was the next one faced: What should be the purpose and program of a seminary which is committed to train men for that task?

The new curriculum, therefore, represents the faculty's effort to answer the questions: What should the minister know? What should he be able to do? This frankly functional approach does not force a curriculum to be, in Nicholas Murray Butler's phrase, "deftly organized opportunities for ignorance," or to embrace, in Norman Foerster's words, "learning by Deweying." On the contrary, it calls for a careful attention to solid content. It requires a knowledge of the faith of the Christian community as it is embodied in the Scriptures and in the tradition of the church; the world in which the Christian community has developed and now exists; and the organization and program of the worldwide and the local church.

### *Philosophy into Program*

Here are some other things which the faculty believed this approach called for: emphasis on the wholeness of the minister's task, and thus on the curriculum as a total experience; integration of the various parts of the curriculum, that the subjects be not marbles in a jar but slices off the same loaf; proper sequence of studies; and federation of classroom and field work, viewed as laboratory, that the necessary association of the two aspects of the minister's life, contemplation and activity, be started in the seminary years. Recognition was given to two other factors: that individual differences suggest the provision of electives, even as the common dimensions of the minister's task suggest a large common core of study; and that successful communication of the gospel calls for training in essential techniques.

Such thinking can never be fully incorporated into any curriculum, certainly not into one of only three years' duration. But these ideas do constitute a goal to be aimed at. Almost a full second year of discussion 1952-53, first by a special committee and then in the faculty as a whole, was given to the translation of this philosophy into a concrete program. The reader will readily recognize the presence of these purposes in the new curriculum.

The program of studies is organized into four divisions, eliminating the old multidepartmental structure. The order of numbering reflects the direction of thought as the curriculum was prepared: first comes a consideration of the minister's task in the local church; then, successively, an exposition of the issues and movements which shape the local program, and of the origins and roots of those movements in Christian history and in the Bible itself. The aims and titles of the four divisions are:

1. To prepare the minister to understand and foster the program of the church: "The Life and Work of the Local Church."

2. To show that the church exists within, not outside of, its society, and that, molded by that society, it must nevertheless challenge its unchristlike character: "Christianity and Culture."

3. To show that the church can accomplish its task in its society only as it knows clearly whereof it speaks: "The Christian Heritage."

4. To show that the heart of the heritage is the Bible, and the revelation of God in Christ which it contains: "The Bible."

### *Divisions and Core Courses*

Each of these divisions offers a core course, required of all students, and a group of appropriate electives. The four core courses will consume the full-time program of the student's first two years. He will take each course each semester. Thus each course is a two-year course, separated into four segments corresponding to the segments, or semesters, of the academic calendar.

Some of these segments are realignments of old material; others represent the introduction of new disciplines into a required theological curriculum. Still others may sound like traditional courses, changed only in number and description. But all of them are simply parts of a larger course, planned though not taught by the whole group of professors of that course's division. Called "Seminary Studies" I, II, III and IV, corresponding to their respective divisions, the two-year-long courses and their semester-length segments can be briefly named.

S.S. I: An introduction into the life and work of the local church and a definition by theory and practice of the task of the Christian minister. S.S. I-A: Administration of the Local Parish. S.S. I-B: Education in the Church Program. S.S. I-C: Preaching and Public Discourse. S.S. I-D:

Worship and Sacred Music. (The second year of S.S. I will be separated horizontally rather than vertically, so that I-C and I-D will run concurrently throughout the year.)

S.S. II: An examination of the inter-relations between Christianity and world culture, especially that of the West, entailing an analysis of the forces which have influenced the Christian community and been influenced by it. S.S. II-A: Christian Thought and Western Philosophy. S.S. II-B: Christian Mission and World Religions. SS. II-C: Christian Action and Contemporary Society. S.S. II-D: Christian Insight and Personal Counseling. (A change in order may be made, with II-C moving into the first year, and II-B into the second.)

S.S. III: An investigation into the life and thought of the Christian community in its historical and contemporary expressions. S.S. III-A: The Expansion of the Christian Church. S.S. III-B: The Development of the Christian Message. S.S. III-C: The Content of the Christian Faith. S.S. III-D: The Principles of the Christian Life.

S.S. IV: A study of the Bible. S.S. IV-A: The Literature of Ancient Israel. S.S. IV-B: The Literature of Early Christianity. S.S. IV-C: The Message of the New Testament. S.S. IV-D: The Message of the Old Testament.

### *How the Parts Fit Together*

The emphasis on integration and sequence is well illustrated by Division III. Instead of taking four separate courses in church history, Christian doctrine, systematic theology and Christian ethics, the student will take Seminary Studies III composed of its four segments in sequential order, a two-year course incorporating several formerly separate disciplines.

Cross- as well as intra-divisional relationships are necessary for those faculty members whose fields of special competence are properly part of more than one division. For example, the old category of "Missions" falls primarily in Division II, but the instructors of missions will also be involved in the work of Divisions I and III. Similarly "Social Ethics" is in Divisions II and III; "Philosophy of Religion" in II and III; "The Urban Church" and "The Rural Church" in I and II, and "Historical Theology" in III and IV.

Contact with more than one division is not limited to those whose own disciplines require it, but will be engaged in by the whole faculty. To take two examples: "Homiletics" falls in the first instance in Division I, but is also a charge upon the interest and activity of the other three divisions as well, to the extent that others than the instructors of homiletics should have an eye to the homiletical significance of their teaching and should bear a proper share of the responsibility for the laboratory work of practice preaching. "Systematic Theology" is in Division III, yet all instructors will be urged to be mindful of the inescapable theological implications of their work, and share those implications with their students. Though such cross-fertilization is desirable in any kind of curriculum, the new one at Perkins puts a special emphasis and premium upon it.

The emphasis on laboratory work deserves special mention. Division I differs from the other three in that some of its work will be done in "laboratory," considered an integral part of the regular course of study of every student. At least for I-A and I-B such work will take the student off the campus and require him to play a responsible role in the life of a local church or social agency. For I-C and I-D the laboratory experience will consist of practice in speaking, preaching and leading worship services. Thus a new intimacy between the student's in-class and out-of-class activity will be fostered.

### *Laboratory Experience for Faculty, Too*

This aspect of the new program has significance for the activities of faculty members as well as for students. Though the laboratory work will be administered by the staff of Division I, the faculty as a whole have established the policy that all instructors of whatever subject matter should give some time, to a minimum of one Sunday per month or its equivalent, to the laboratory experience, taking part in such various ways as they are fitted for and interested in doing. The participation of faculty members in the laboratory work of Division I will be taken into account in computing their work load. This policy heralds the breakdown of the old and always artificial line between "content" and "practical" courses, for all divisions will emphasize both content and practice, in classroom teaching and in the personal activity of faculty members.

The new curriculum does not prevent a student from taking even as much as three years of Hebrew or Greek. In fact, those who desire and are fitted for it will be encouraged to elect the option of language study. A somewhat complicated arrangement, too long for description here, enables this to be done by either postponement of or substitution for segments of the regular core curriculum.

This, then, is the outline of the experiment on which we are embarked at Perkins, S.M.U. We have a blueprint on which we are still working, and hardly a year's experience in building on it. Many problems are present, not least that of staffing such a program. For almost none of us in theological education was trained for the kind of cooperative effort outside our own field of specialization, for seeing the whole as well as the parts, which this curriculum demands. Yet the promise is great. As a faculty member of another seminary said: "This is a breath of fresh air. That's what we'll be doing in twenty years." But by that time *we* hope to have improved it.

## *Immortality*

ALL that I am I do not hope will live
Beyond the margins of mortality;
All that is vagabond or fugitive,
All that is bound or blind; the fealty
That poisons or persuades and holds my heart
Thrall to the cosmic dust; the pride that claims
Felicities beyond their counterpart
Upon this kindly earth. Folly that maims,
Sorrow that stifles, and the fears that freeze
The warm bright fires of my enkindled soul—
These would I leave entombed forever, these
Dead beyond death at the abyss's nether pole.
Only the largesse love has left with me
Would I bear outward toward eternity.

EDWIN MCNEILL POTEAT.

# Why Restudy Theological Education?

By H. Richard Niebuhr

THE QUESTION whether theological education should be restudied has been raised frequently in recent years; as often as it has been raised it has been answered in the affirmative. Since Mark May and William Adams Brown issued the voluminous study of education for the ministry in 1934 various denominations have made new inquiries into their own work in this area. The Presbyterian Church, U.S., made a survey of its colleges and theological seminaries in 1942. The Northern Baptist Convention sponsored a survey by Hugh Hartshorne and associates in 1944-45. The Methodist Church followed in 1946 with a study of its own institutions by John L. Seaton. A special inquiry into the education of the ministers of Universalist and Unitarian churches is now under way, and the Disciples of Christ have very recently held a conference dealing with this subject. The Presbyterian Church, U.S.A., and the Methodist Church have just organized committees for a new examination of theological education in their denominational schools. In addition to all this many individual seminaries have undertaken in the years since the close of World War II to make more or less comprehensive studies of the effectiveness of their work and have frequently reorganized curricula, methods of teaching, admissions policies, and so on, in consequence of their findings.

The study of theological education in the United States and Canada that the American Association of Theological Schools has now set in motion is therefore only the most recent among many similar ventures. In this situation it may be able to serve a double purpose. On the one hand, this study may be able to draw together into a cooperative and hence mutually constructive enterprise the various special inquiries, since schools and denominations are frequently isolated from each other as they carry on their research, and hence do not adequately profit from each other's experiences, observations, analyses and insights. On the other hand, the enterprise may be able to represent the interests in theological education of the larger church or of the Christian people in this American sector of world Christendom.

### *Concern Widespread*

However that may be, it is evident that wide-scale concern for theological education and its improvement is a characteristic element in contemporary church life. There are doubtless many reasons why this concern has arisen. In part the churches and the schools reflect the same interest which is evident in America and perhaps Western society in general. Since the end of the war education has been the subject of much reflection and there has been much searching of souls among college administrators, teachers and others responsible for the training of youth. Many of our large universities have projected more or less radical reorganizations of the teaching program; books on the problem of the university continue to come from the press; teacher training programs are being subjected to new and critical study; professional schools of every sort are surveying and reorganizing their work.

It is, of course, true that the restlessness indicated is in part characteristic of the general movement of mind in our Western world. Since the days of the Reformation, but particularly since the beginning of the 19th century, the questioning of tradition has become traditional. We have not been content to do things as they have always been done; respect for the fathers' methodologies is not great in any sphere of our culture. But there are also more particular reasons in our time for this widespread concern for education. In part its source is to be sought in the society's and the educators' dissatisfaction with present processes. In part fear of the future is responsible for the new ferment.

### *Discontent with Educational Results*

There is dissatisfaction in the schools as faculties regard some of the apparent results of the work that they have been doing. Sometimes when they observe the narrowness of view that is characteristic of some of the leaders of social institutions they question whether these could have gained very much from their years in college and secondary schools. More specifically, they are worried about the effects of the specialization that has been a characteristic feature of modern education. In professional schools in particular—such as the engineering, medical and law schools—the question is raised whether specialized training without a broad humanistic background and without accompanying education in morals and "values" can be adequate. At the same time the pressure for a type of education that will prepare men for specialized professional work in society continues to be very great. The problem of relating specialized knowledge or skills with moral and philosophical and religious understanding is an acute one.

There is another source of dissatisfaction. The conviction is widespread that the critical attitude towards tradition in the Western world has resulted in an anti-traditionalism that has cut contemporary culture loose from its roots so that it is in danger of withering. How to bring education into contact again with the living tradition of the long past out of which modern science, literature and political life have grown is the question many educators are asking. In consequence of the inquiries, many have undertaken to reintroduce into the curriculum of the modern school the study of the classics of the past and have shown a real concern for the introduction of the great religious tradition as well as of the political and philosophical bases of Western civilization.

It is not only dissatisfaction with contemporary education that is responsible for the concern. The educator in the nature of the case needs to look ahead for almost a generation. He has before him young people who will not become leaders of society until twenty or thirty years have elapsed. Consciously or unconsciously he tends to think of the challenges they will need to face in that relatively distant future and to take seriously his responsibility of preparing them

to meet them. But he does not know what these problems will be. This future seems to him to be both hazardous and hopeful. The speed with which the conditions change under which men are living is constantly accelerating.

### *Trying to Pierce the Future*

What the consequences of the scientific and industrial revolution will be in political and human terms can hardly be foreseen, yet it seems evident that the youth of today will need to meet problems different in character and in scope, more pregnant with danger and great possibility, than have been even those great issues that the present generation has been required to face. Every responsible educator is therefore seriously engaged in answering the question as to what he can do for these young people who must be helped to answer problems not yet raised.

Theological education participates in this general movement but it does so in a rather special way. It is an education that Christians seek to carry on and therefore it is not characterized by that same reliance on the educational process itself that is present in so much of the secular society. There the question how folk are to be prepared for the future tends to be answered by reference to knowledge rather than to faith. But those who are responsible for theological education have no less of a sense of their duty. They may not be as frenetic in the search for educational answers to questions of life and death, but the feeling of obligation to do the very best they can as educators is not diminished by the recognition that unless "the Lord builds the house they labor in vain that build it" and that "the foolishness of God is wiser" than the plans of the educated. Though they are undergirded by their faith in the providence of God, they are at the same time subject perhaps to an even deeper dissatisfaction with the results of their own efforts than are the secular-minded. The dissatisfaction of ministers, church boards, theological schools and others with what they have done and are doing in theological education necessarily has something of the character of repentance and change of mind.

### *Dissatisfaction Felt by Theological Faculties*

The dissatisfactions of theological educators like those of other teachers are also specific. They are concerned about the question of specialized versus general education. In some respects, to be sure, the problem in theology is the reverse problem to the one encountered in specialized secular education. In many schools at least, theological education has doubtless helped students to arrive at broad views and a general orientation in life but has given them inadequate professional training; criticisms of the schools on this point are constant. The many specialized forms of the ministry in city and rural churches, in college communities and in the so-called foreign fields, demand a specific training that has often not been given. The demand for more professional training arises also in connection with the responsibility of the minister not only for preaching but for pastoral counseling, church administration, youth work, leadership in social policy formulations and like matters.

However, the opposite problem also comes to appearance in the schools that prepare men for the ministry. In some of them the multiplication of specialized courses has developed to such an extent that the question of "integration" is a serious one. To the old curriculum with its emphasis upon Bible, history, theology and homiletics there have been added many more or less highly specialized courses in religious education, social ethics, social problems and policy, psychology of religion and psychology of counseling, rural sociology, rural church work, industrial relations, race relations, student work, religious leadership in colleges, religion and the arts, and so on and on. Hence the problem arises how all this work is to be brought into a single focus and how men shall be prepared to become ministers of the church rather than "professionals." The suggestion that the period of time to be devoted to theological study be lengthened from three to four years is being widely made and considered. Perhaps it is a partial answer to the problems that have been raised; perhaps it is an evasion of the real question.

### *Contact with a Living Past*

In a very special way the church needs to deal with the question of the relationship to the past, though theological education never separated itself so sharply from the great tradition as secular education did. Nevertheless, it also frequently tended to move from the Scriptures to the contemporary scene without participating in that long dialogue with the Scriptures which marked the centuries between the first and the twentieth. Today there is in the church as a whole a growing interest in resuming contact with a living past. The newer movements in the development of church worship as well as in theology give evidence of this interest.

Beyond all this, the church itself has risen into view as a great historical community. If on the one hand it no longer appears simply as an evangelistic church seeking to save individual souls—though this also it must do—on the other hand it also appears as something other than a social agency whose mission in society might be comparable to that of the political organization or the school. It appears as a great community, a "body of Christ," a fellowship of faith, the seed-plot of a new humanity. And when the church is so understood and so valued, then the ministry of the church is also seen in a new perspective. It is no longer a profession like law, medicine and teaching, though it shares some of the characteristics of these professions. Its service to the society outside the church is conceived in terms of the church itself; now the church becomes the preacher and the pastor to society while the ministry becomes the leadership of a ministering church.

It is this new perspective on the church which is partly responsible for the concern of its leaders with theological education. Pastors, mission boards, bishops, lay leaders and many others are looking to the seminaries not for final answers to the questions they raise about the nature of this church, about its mission and organization, but nevertheless they rightly expect from them some guidance and great activity in reflection. The schools are to a certain extent focal points of the church's life and work.

In all of this the sense of the critical future is present. New possibilities and new problems arise for the church as it faces the unknown years ahead. How shall the church, how shall the ministry of the future, help human beings to

*(Continued on page 527)*

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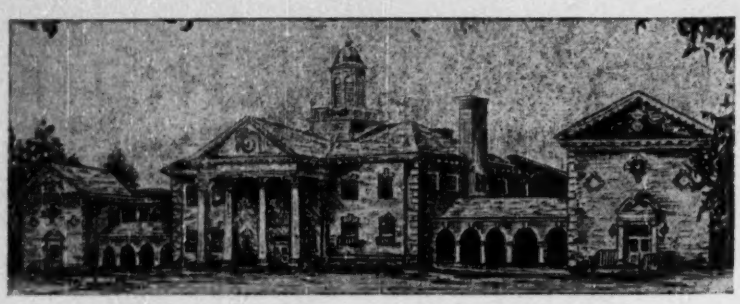

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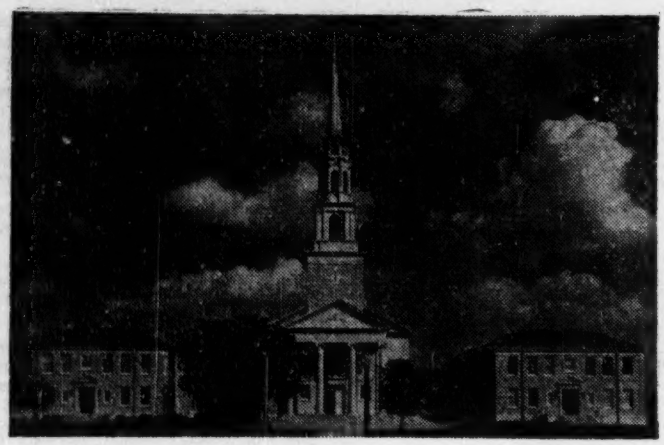

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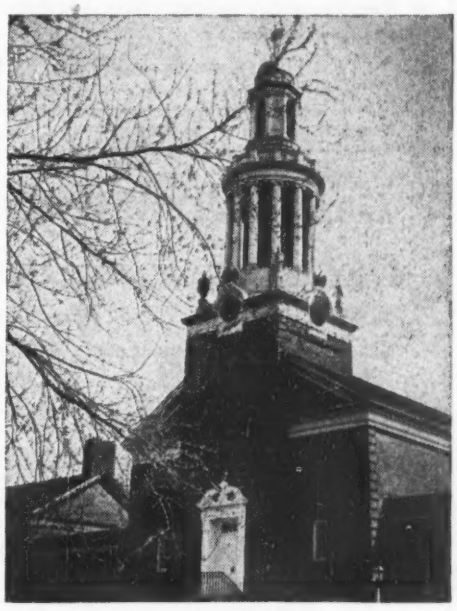

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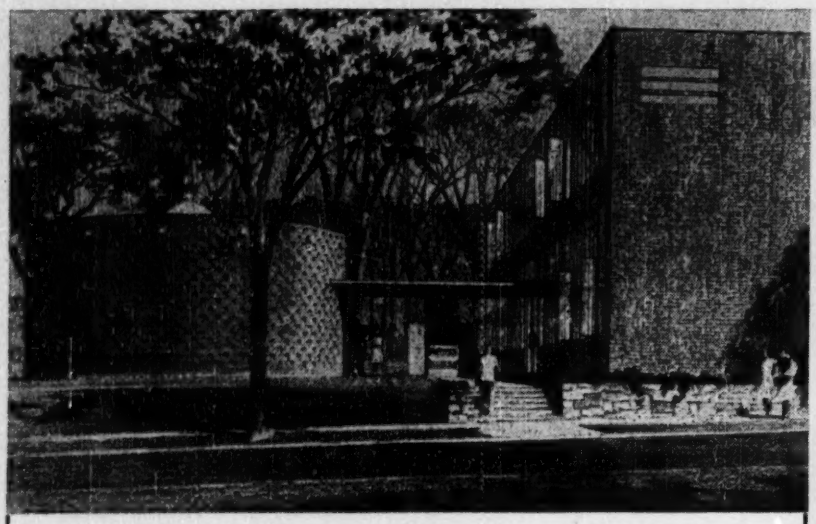

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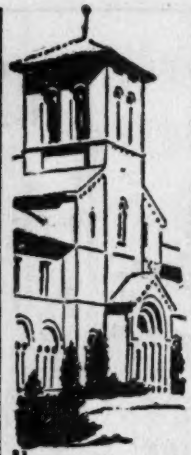

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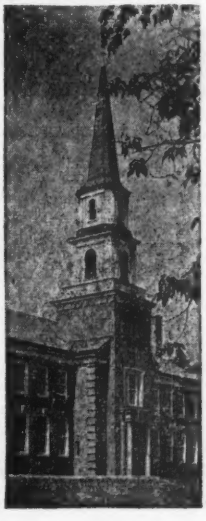

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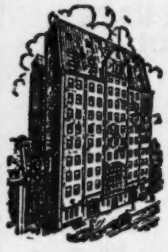

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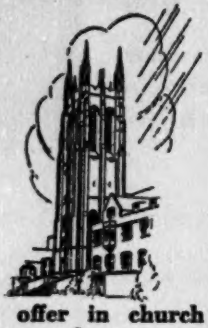

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## Restudy Theological Education?

(Continued from page 517)

meet hopefully and constructively, in repentance and in faith, the great problems that lie ahead? How shall the church in its ministry communicate its gospel to the people of a strange culture? The problem is not merely that of preaching to Chinese or to Indians but that of communicating to the people of the secularized culture, present in all regions of the earth. There are signs of a religious hunger in folk who have been long alienated from God and Christ as the church has proclaimed them. There are certainly signs that the relevance of faith to human existence is being more widely understood.

How the church is to meet this contemporary and future challenge is a question in the minds of many. The need for examining its proclamation and its total work, of maintaining the great tradition while being highly critical of the "traditions of men," including its own, becomes increasingly acute.

There is a closely related problem: how shall the contemporary churches prepare men through education for work in the great world church? The ecumenical movement, most manifest to us in its original form, is much wider and deeper than appears in the efforts to achieve such organization. It is a movement of the spirit and of the mind. It appears in the growing unity of the church in the spirit as well as the forms of its worship. It appears in the increasing recognition of the values in the theologies and ethical activities of other denominations than one's own. In the nature of the case no ministry today can be as exclusively denominational as was that of a generation ago. Yet the special heritage of each Christian order must also be safeguarded, lest the great church be impoverished.

These are only some of the reasons, or suggestions of reasons, for the restudy of theological education. Such reexamination, with the reorganization attendant on it, is something that churches living in repentance and hope are always required to do. The call to do it now is particularly strong.

# *BOOKS*

## Rural Church Planning

HOW TO PLAN THE RURAL CHURCH PROGRAM. *By Calvin Schnucker. Westminster Press, $2.50.*

THIS provocative book on the rural church is written for students anticipating rural church service and for rural church leaders. It points out "an action program which, when followed, will help to meet the religious needs of rural people through a tailor-made program." To attain this end, Dr. Schnucker sets the fourteen chapters into three divisions: 1. searching for facts, 2. building the program, and 3. extending the program.

The concept of community is placed central in planning an effective program. Writes the author: "The minister must immediately take cognizance of the community as a part of which his church is functioning. . . . Because persons cannot, except in unusual circumstances, be isolated from the community, it becomes mandatory for the church as an institution to strengthen the community." Geography, the focus of business and professional services, mutuality and unity are vital forces for making the community. The community is understood through its history, its activities, its structure and its purposes.

In discussing the kind of program the rural church should have, Schnucker has drawn from a wide and rich experience numerous pertinent illustrations and statements of view. Such are the five questions on church program, the goals for the church program, the description of the platoon system for parish work, and the realistic view of the difficult parish.

This reviewer found himself in a running conversation with the author, sometimes cheering him for a point aptly made and sometimes disagreeing. The discussion of the denominational and interdenominational larger parish provokes questions. After such an able definition of the community as the locale for the church's ministry, one would expect a sympathetic estimate of the approaches which embrace a maximum number of the religious groups within the community. The author, somewhat arbitrarily it seems, gives preference to the denominational larger parish over the interdenominational cooperative parish. Moreover, the points by which the larger parish is distinguished from the cooperative (denominational) parish are only long recognized variations within the larger parish. The reviewer holds that the real difference between the two is in their adjustment to the larger community.

This is a corn-belt book. It breathes the life of the middle west where the author has had most of his experience. A more deliberate rooting of the point of view in the area would strengthen the volume by removing minor defects in statement about the wider movement and in more specifically serving the growing rural church enterprise in the middle west.

Dr. Schnucker, whose unique work as a rural pastor brought him to the attention of the rural church world, has a way of stirring people to action. In this forthright and vigorous presentation he has provided a good tonic for the growing rural church movement.

MARK RICH.

## Books in Brief

THE PHILOSOPHY OF THE TEACHINGS OF ISLAM. *By Hazrat Mirza Ghulam Ahmad. American Fazl Mosque, 2141 Leroy Pl., N.W., Washington, D. C., $3.50.* The author is "founder of the Ahmadiyya movement in Islam." The book is not so much "philosophy," as that term is understood in the West, as it is theology and moral teachings. Every section is based directly on a text from the Quran which is quoted both in the original Arabic and in English. The author (1835-1908) claimed to receive special divine revelations and organized his followers in 1889. This work consists of the address which he prepared for a "great religions conference" held in Lahore.

FORTY DAYS WITH JESUS. *By M. E. Willcockson. De Vorss & Co., Los Angeles.* An excellent little book of daily readings and meditations designed especially for the Lenten season, but one need not wait another year to use it, for it is equally serviceable at any season. First published (1952) by Bethany Press; now distributed by De Vorss. Price not given, but I would guess about $1.00.

IN THEIR LIGHT WE WALK. *By G. Curtis Jones. Bethany Press, $2.75.* What chiefly impressed Dr. Jones (minister of Vine Street Christian Church, Nashville) on a recent trip around the world was that he found at so many strategic points people who are the salt of the earth—an Australian physician who is also a church leader, a Hindu Christian surgeon, a Scottish minister in Singapore, the redoubtable Mrs. Vester at her American Colony in Jerusalem, U. S. Ambassador Caffery at Cairo, a Waldensian colonel in Rome, Niemöller in Germany, Visser 't Hooft in Geneva, an Anglican monk in London's East End. Around them and with data derived from them and much more besides, Dr. Jones builds a more perceptive series of pictures of the state of the world and a more optimistic estimate of the forces for good that are at work in it than many travelers bring home.

W. E. G.

# NEWS of the CHRISTIAN WORLD

## Spur Ecumenism In Danish Church

**Council Replacing Private Committees Receives Official Stamp—Norway Debates Church and State**

ROSKILDE, DENMARK, April 2.—The ecumenical enterprise in Denmark has now received an official stamp. Previously, the ecumenical work of the (Lutheran) Church of Denmark was carried on by several small committees more or less private in character and not recognized by the church department of the Danish government. Now these committees have been combined into an official ecumenical council of the Church of Denmark. The council will represent the church in its relations with churches outside the country, and serve as a connecting link between the Church of Denmark and other Protestant bodies here and abroad. President of the council is Bishop Fuglsang-Damgaard, primate of the Church of Denmark. On the council are 77 members, nearly half of them laymen. The nine bishops of the church are members. All the wide-ranging tendencies within the church are represented in the membership.

**Recalls Ecumenical Pioneers**

At the meeting at which the new Danish ecumenical council was established, Bishop Högsbro gave an address recalling the work of the churchmen who at the beginning of this century set out to awaken the interest of the Church of Denmark in ecumenism. He spoke particularly of the late Bishop Valdemar Amundsen and of Dr. Alfred Jörgensen, who died last fall. Dr. Jörgensen established the Danish committee of the Lutheran World Federation and initiated the church's relief work on behalf of other Protestant churches of Europe.

**Dispute on Hell Grows into Church-State Debate**

As a consequence of the controversy in Norway between adherents of Prof. Ole Hallesby and Bishop Kristian Schjelderup over the necessity of belief in hell, discussion on the relation of church and state has been renewed in that country. The question came to the fore after a commission consisting of the bishops, the theological professors and the government's church department ruled by a great majority that Bishop Schjelderup was not in opposition to the Lutheran confession when he maintained that the idea of eternal punishment in hell is not compatible with Christ's teachings.

**Ask Legal Ruling**

The church department then queried Prof. Castberg of the University of Oslo's department of constitutional law to determine whether the government alone has the right to interpret the confessional writings of the church. In a 60-page explanation, Prof. Castberg concluded that according to Norwegian law the government *does* have the right to interpret and to alter the confession of the church. He points out that while it is common practice for the government to consult the bishops on questions concerning the church's teachings, it does not *have* to do so, nor is it bound to listen to what they have to say. Prof. Castberg concluded also that it is not up to the bishops to decide whether a pastor is fulfilling the claims of the law, and that it is the government alone which is to decide whether a pastor may continue his preaching activity even though he declares that he does not believe in hell. [See The Christian Century for March 10, p. 293, and for Feb. 3, p. 155.]

**Bishop Berggrav Replies**

Prof. Castberg's interpretation aroused much debate not only in Norway but also in Denmark. Now Bishop Eivind Berggrav of Norway has come out with an answer in a book titled *Contra Castberg*. He declares that the church cannot be defined in secular legal terms, that it is an "organism with a structure of its own, which has developed along with the Norwegian people." Although he grants that practically speaking the Church of Norway is a state church, he insists that actually it exists as a spiritual society resting alone on "the word of God and the community of faith." It is such a society that the government is called on to administer. Bishop Berggrav declares that the church must look upon herself as founded by Christ, that she must never claim material guarantees from the state. "The relation of church and state implies a risk," he writes. "But that relation should be one of confidence. The church has commended herself to the power of the state, and against such power she has no outward guarantee. So far, except during the Quisling regime, she has had no reason to fear that power."

**News from the Church Of Finland**

Among the participants in the conference on Christian culture sponsored the past week in Helsinki by the Federation of Christian Culture were Prof. Arnold Toynbee of England and Prof. Kenneth Scott Latourette of the United States. . . . Prof. Georg Olof Rosenqvist of Abo Akademi, author of many books on theology, has been elected bishop of the (Lutheran) Church of Finland's Swedish-speaking diocese of Porvoo to succeed Max von Bonsdorff, who is to retire May 1. Prof. Rosenqvist was one of Finland's delegates to the World Council of Churches' Assembly in Amsterdam in 1948. . . . A 640-page "Who's Who" of all clergymen in the Church of Finland has been published, partly in Finnish, partly in Swedish. . . . Aimo T. Nikolainen, professor of New Testament at the University of Helsinki and Finland's leading ecumenical theologian, has published a book describing the discussion of Christian hope in the preparatory meetings leading up to the World Council of Churches' Assembly at Evanston in August, and presenting the biblical argument central to that discussion. Prof. Nikolainen represented the Church of Finland at the W.C.C. Central Committee meetings in 1949 and 1951 and was a delegate to Amsterdam. He is also a delegate to Evanston. K. E. JORDT JÖRGENSEN.

## Wisconsin Probes Negroes' Housing

**Governor's Commission Finds Lack of Decent Facilities State's Most Serious Racial Problem**

MADISON, WIS., April 5.—The governor's commission on human rights has released a 94-page report in booklet form on "Nonwhite Housing in Wisconsin." The report reveals that according to the 1950 census 28,182 Negroes now live in Wisconsin, an increase of 132 per cent over 1940. During the same period, the white population increased only 9 per cent. More than two-thirds of the state's Negroes live in Milwaukee, and almost 80 per cent of these are concentrated in an area where many of the single-family dwellings, old and lacking sanitary facilities, are now occupied by from seven to nine families. Half the residents of the area are white. The report estimates that half Milwaukee's Negroes live in substandard dwellings.

**Housing Projects Seek To Ease Shortage**

Efforts are being made to improve the housing available to Negroes in Milwaukee. One housing project, built on a site where dilapidated buildings were demolished for new construction, serves 940 tenants, 90 per cent of them Negroes. Another provides dwelling units for 2,900 people. The Milwaukee housing authority states that there have been no "incidents" of racial origin among residents of the projects. Meanwhile, the Milwaukee board of realtors has condemned "block busting" enterprises of certain real estate brokers. It explains: "A broker will secure a dwelling in an all-white block and sell it to a Negro, meanwhile telling white homeowners in the block that the presence of the Negro family has already lowered property values and convincing them that they should sell at once. The broker thus acquires property at less than fair market value, then [turns] around and sells it to Negroes at a price higher than its value. . . . Negro families will pay premiums to get decent dwellings; in many cases, once a neighborhood is opened to Negroes, property values rise." An officer of a building and loan company which makes housing loans to Negroes says: "I can honestly state that we find their record of payment just as good as that of our white customers."

**Smaller Cities Present Comparable Problems**

The report of the governor's commission shows that Madison's 700 to 800 nonwhites live in 19 of the city's 20 wards, but that over 60 per cent of them are concentrated in three wards. The Negroes, along with whites in very low income brackets, occupy some of the poorest housing in the city. "Madison's realtors, builders and lenders are not unaware of the problems Negro families face in finding decent housing," the report comments. . . . Racine estimates its Negro population at around 4,000, at least a 1,000 per cent increase over 1940.

Racine county also has 300 Mexican families. . . . Kenosha, with 300 Negroes, says that the chief increase in its nonwhite population has come with the arrival of Puerto Ricans. . . . Beloit, with 1,960 Negroes, has a greater proportion of nonwhites to its population than any other Wisconsin city.

**Urge Contact Through Various Neighborhood Projects**

Concludes the report: "Adequate housing for Negroes is the [state's] major problem in human rights. More and more Negro workers are graduating into the middle class income bracket, but the available housing is generally not commensurate with their ability to pay. . . . The most effective education to counteract latent or active prejudice is the provision of opportunities for personal contact between families of different religious and racial backgrounds through schools, parent groups, churches and other neighborhood activities."

**'Slow Learners' Nursery School Held in Madison Church**

The Slow Learners Nursery School established in Madison over a year ago by parents of mentally retarded children 4 to 8 years of age has already proved that such children can, within their limitations, learn how to live a happier life. Organized on a nonprofit basis, the licensed school meets each weekday morning from 9 to 11 under the supervision of an experienced teacher. It uses the facilities of First Congregational Church. Experience in the school has fitted some of the pupils for acceptance in classes for slow learners in the public schools. Others have been enabled to adjust more contentedly to life in institutions. A Madison sorority has made "scholarships" available for youngsters who otherwise might not be able to afford the monthly fee of $15.

**And So Forth**

Members of churches affiliated with the National Lutheran Council have leased Milwaukee's sports arena for an evangelistic rally early next year at which Bishop Hans Lilje of Germany is expected to speak.

Denied the use of the Platteville municipal auditorium, the Wisconsin-Illinois circuit assembly of Jehovah's Witnesses held its convention in Madison. Fifty persons were baptized in a special tank installed in Eagle's hall.

At a meeting in Milwaukee at which members of the Lutheran Synodical Conference were trying to iron out doctrinal differences and practices, Pres. Conrad Bergendoff of Augustana College, Rock Island, Ill., presented the case for scouting. "Scouting belongs in the church as much as the ladies' aid and the choir, for it gives the boy something to do," he said. "It's what the church gives to scouting that makes it Christian. . . . Scouting is no more 'deistic' than the Constitution."

During May the Wisconsin Lutheran clothing drive (in which *all* Lutherans of the state unite) will load around 18 carloads of clothing—close to 500,000 pounds—for overseas relief at Milwaukee, Madison, Eau Claire, Racine, Cedarburg, Oshkosh and Marinette-Sheboygan. The Wisconsin collection represented 15 per cent of the total received in the Lutheran World Relief drive last November.

CHARLES A. PULS.


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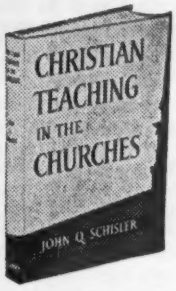


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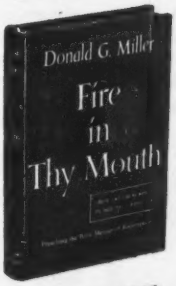


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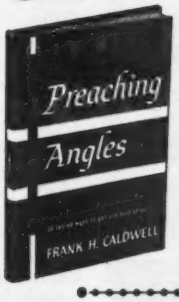


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**Then his religious superiors charged him with neglect of his spiritual duties and ordered him to leave Phoenix. Instead, in 1948, he left the Church. Today, still superintendent of the Memorial Hospital, and Secretary of the Arizona Board of Health, he continues to fight for what he believes to be right—as ordinary citizen Emmett McLoughlin.**

Here is the dramatic story of his spiritual pilgrimage from priest to citizen. It is called by Bishop G. Bromley Oxnam "an invaluable contribution . . . The transparent honesty of it is persuasive . . . The public needs his revelations."

# People's Padre

*By EMMETT McLOUGHLIN*

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# H-Bomb Fear, No Panic, in Britain

**People Realize Islands Could Be Wiped Out, But Know They Possess No Power of Decision**

LONDON, April 8.—Fear of the H-bomb hangs over Britain, as it does over every other nation. There are no signs of panic or hysteria, but we know that if an enemy based on the Continent chose to drop a bomb on these islands, much of them would be put out of existence. Facts such as this are in the daily conversation of thinking people. As the H-bomb remains American and Russian property, we are unable to do anything about it. Perhaps it is this seemingly helpless position which accounts for much of the criticism the Churchill government receives in its conduct of foreign affairs. [See The Christian Century for April 14, p. 451.]

### Reports on Treatment of Atomic Victims

Canon H. A. Wittenbach, East Asia secretary of the Church Missionary Society, has returned from a visit to Hiroshima. He tells us that in that city ravished by the A-bomb in World War II over 5,000 children are under regular observation for possible atomic radiation effects. The Atomic Bomb Casualty Commission maintains a staff of 30 American and 50 Japanese doctors who pay visits to homes to check on symptoms among the people on its register. In addition, residents of Hiroshima have made over 187,000 visits to the commission's clinic on a hilltop overlooking the city. To do so, they must be prepared to give up a day's work for the long and detailed examinations. The commission's task is to discover symptoms, not to give treatments. It has on its register six persons who survived the atomic bomb attack. Canon Wittenbach reports that as long as eight years after the attack on Nagasaki, some people there have revealed symptoms of exposure to radiation. One of these is a clergyman's daughter. Maintaining a scientific attitude toward its investigations, the commission has not yet reached any final conclusions on the effect of atomic radiation.

### Bishop Reports on Mau Mau In Kenyan Diocese

Anglican Bishop Leonard Beecher, who will attend the Evanston Assembly, is in London after a year of exacting responsibility in the Mau Mau areas of Kenya. Although his service in the colony goes back to 1927, he has been diocesan bishop only since last year. Bishop Beecher considers the Mau Mau terrorism a symptom of the "neurosis" of a native tribe in reaction to the presence of the white man. The eruption cannot be written off as a "rebellion," he says; it constitutes a puzzle which only the creation in Kenya of a "common civilization" can finally solve. Bishop Beecher's fluency in the Kikuyu language has given him a special place in the regard of the people who benefit by his counsel in areas where the Mau Mau have struck. The loyalty of the majority of Kikuyu church members is said to be due in no small part to their affection for him.

### Announce Complete British Evanston Delegation

The British Isles' complete representation at the World Council's coming Assembly in Evanston stands at 60 delegates, 49 accredited visitors and 19 consultants (13 adult, 6 youth). Of the 131 participants, 68 are ordained clergymen. Of the 63 on the lay list, 32 are women. British currency authorities have granted an allowance of dollars for expenses covering 19 days, the length of time delegates are officially expected to stay on American soil. Pre-Evanston preparatory meetings are to be held in London at the end of this month. (See The Christian Century for Jan. 6, p. 23.)

### Billy Graham Crusade Pleases Clergy

By assiduous attention to personal invitations, the Billy Graham organization has won the interest and good will of large numbers of British clergymen, as well as of officials at the various denominational headquarters. This is doubtless a factor in the growing momentum of the crusade, which is proving the most successful so far as general interest is concerned that London has seen in this century. Weekly attendance has passed the half-million mark. Last Saturday the Graham team conducted its first open-air meeting—in Trafalgar square. Roy Rogers, Hollywood cowboy movie star, and his wife have been participating in the crusade.

### Baptist Union Raises Minimum Stipend

The Baptist Union has announced a further increase in the basic stipends for ministers who are partially supported from the denomination's general funds. A $60 increase will bring the annual minimum stipend for a married minister up to $1,110 plus house; for an unmarried minister to $990. Minimum stipend for a deaconess in regular pastoral work is to be raised from $750 to $1,125; for a probationary deaconess, from $711 to $786. Many Baptist ministers, of course, receive stipends considerably over the minimum. All Baptist churches contribute to the fund which aids ministerial stipends; last year their contributions totaled nearly $150,000.

### And So Forth

The first church in Britain to be named for the late William Temple, archbishop of Canterbury, is to be built in Manchester.

En route from a visit to the United States for a leave at her home in Alsace, Emma Hussknecht, who has worked as a nurse with Albert Schweitzer at his hospital in Lambarene for 28 years, stopped off in London. She addressed groups of nurses and a meeting of Dr. Schweitzer's friends.

The Society of Friends has purchased Swarthmore Hall, family home of George Fox.

CECIL NORTHCOTT.

### Century Reprint From CROP

The article "Airborne V.I.P.'s Swarm," advice for church travelers from some of their hosts, has been reprinted by the Christian Rural Overseas Program at 117

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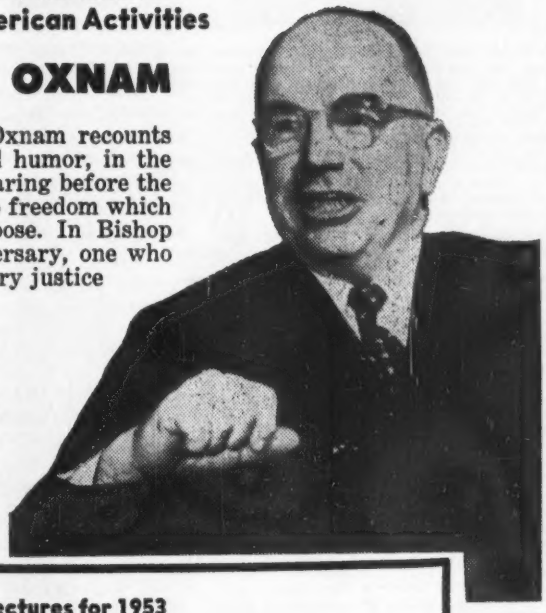
# I PROTEST

**My Experience with the House Committee on Un-American Activities**

**by G. BROMLEY OXNAM**



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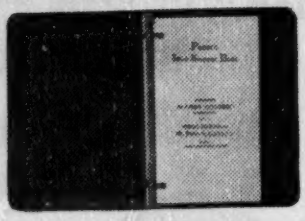

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## Breeches Bible Goes to Hartford

**Rare Copy of Geneva Edition Presented to Seminary Foundation Library**

NEW HAVEN, CONN., April 13.—A copy of the Breeches Bible (Geneva 1570) was presented to Hartford Seminary Foundation's Case Memorial library March 24 by Charles X. Hutchinson, superintendent of the Methodist Norwich (Conn.) district. He was acting in behalf of his mother, Mrs. Laura Smith Hutchinson of Canandaigua, N. Y. The gift to the library followed a search for a recipient after a note in The Christian Century announced the availability of the ancient volume. There were around 200 editions of the Breeches Bible from 1560 to the 1640's; that of 1570 is usually considered the third.

### Increase in Drunken Driving Termed 'Frightening'

Connecticut's commissioner of motor vehicles, Charles F. Kelley, recently described as "definitely frightening" the increase in drunken driving in the state. The year 1953 saw a 24 per cent increase in arrests for such driving over 1952. Mr. Kelley said one of the discouraging factors in the situation is the continuously upward trend in arrests for drunken driving; the 1953 figure is 160 per cent over 1944. He praised Connecticut's courts and police departments for their "energetic efforts and splendid cooperation" in arresting and convicting drunken drivers.

### Lays Blame for Ills on Gold Standard Loss

O. Glenn Saxon, Yale economist, recently attributed the "current widespread acceptance of communism, fascism and socialism" to the "almost universal abandonment of the gold standard." When governments start issuing paper money instead of gold, he said, economic and social chaos is inevitable. "Since 1933, when the United States abandoned the gold standard, our money supply has increased fivefold," he said. "Since 1939 the purchasing power of our paper dollars and our fixed investments and savings has been cut in half." Saxon insists that the nation should return to the gold standard whether other countries do so or not.

### And So Forth

Among issues to be discussed at the Congregational Christian General Council here June 23-30 are the proposed union with the Evangelical and Reformed Church, the report of the board of review appointed to study the denomination's Council for Social Action, and progress of the church building loan fund. Around 2,000 delegates from all over the nation are expected to attend the biennial sessions, which will be held in Woolsey hall at Yale University.

The University of St. Andrews in Scotland has announced that at the end of the current academic year it will confer an honorary D.D. degree on Matthew Spinka, professor of church history at Hartford Theological Seminary.

A three-day institute on alcoholism for registered professional nurses will be held for the first time this summer at Yale University, immediately after the 12th annual session of the Yale University Summer School of Alcoholic Studies which will meet July 5-29. The school of alcoholic studies will sponsor the institute, along with the Yale University school of nursing and the Connecticut league for nursing.

United World Federalists of New Haven are inviting interested people in the area to participate in a series of discussions on proposed revisions in the United Nations charter. E. RALPH WIBORG.

## Christian Journalists Unite

**European 'Circle for Information' Set Up at Conference in Paris**

PARIS, April 5.—At a conference here Thursday through Saturday Christian journalists from a number of European countries established a European Circle for Christian Information. Aim of the new agency is to gather, edit and distribute to members and other interested persons information on European problems, particularly those which concern the churches. (Examples of such concerns: marriage laws, measures to control publication of pornographic literature.) The circle proposes to serve as a meeting ground for Christians who earn their living in the press, radio, films or television.

### *Elect Linz President*

The conference elected as first president of the circle Friedrich Linz of Dusseldorf, head of the public relations department of the Evangelical Church in the Rhineland. A 16-member provisional council was elected to serve for the first year. Three seats on the council were held open in the hope that members might be named from among journalists in Finland, Norway, Denmark and countries behind the iron curtain, none of whom were present at the Paris meeting. The council will draw up a final constitution and by-laws for the circle, and prepare for the 1955 meeting.

Among members of the council, in addition to Pres. Linz, are Albert Finét, editor of *Réforme* (France); Alan Svantesson, editor of *Svenska Kyrkotidning* (Sweden); Erwin Apagaus, editor of *Evangelische Woche* (Switzerland); N. G. J. van Schouwenburg, chief of the press bureau of the Netherlands Reformed Church (Holland); Mark Gibbs, assistant editor of the *Christian News Letter* (Great Britain); E. Diemer, editor of *De Rotterdammer* (Holland); and Christoph von Imhoff, editor of the *Rheinische Post* and founder of the Christian Press Academy at Bad Boll, Germany.

Plans for formation of such an organization as this have been under way since 1951, when Protestant journalists from many countries attended a lay meeting for members of the press at the Evangelical Academy in Bad Boll. BERNHARD OHSE.

# Baptists Deplore Racial Practices

**Southern Leaders Confer at Louisville Seminary—Memphis Group Seeks 'Protection' of Whites**

MEMPHIS, April 12.—Meeting in a March-end workshop on "The Gospel and Social Legislation" at Southern Baptist Theological Seminary, Louisville, Baptist leaders from 20 southern colleges agreed that there is a gap between the Christian doctrine of brotherhood and Baptist practices in race relations. Said Prof. Guy Ransom of the host seminary: "Legislation in the south denies the brotherhood of man and the fatherhood of God, and we support those laws. We are of such numerical strength that there is not a law that could not be changed if Baptists supported it."

**Establish Group to 'Protect' Whites**

Among bizarre happenings in Memphis, none has been more so than the setting up of offices here by the National Association for the Advancement of White People, Inc. B. W. Bowles, founder and president, says the corporation was formed this year in Delaware. He explains that it aims at "fostering, protecting and maintaining the rights of white people against dangerous lobbying and campaigning by Negro groups." Most Memphians conclude that this is the old Ku Klux Klan in a new cloak. The Minute Women, an organization which seems to have similar aims, has established a branch here and is making quite a stir.

**Negro Civic Leaders Protest Street Railway Practices**

A delegation of Negro civic club officers recently visited Memphis Street Railway Co. officials to present resolutions asking for the discharge of a "rude" company agent, indoctrination by the company of its employees in courteous treatment of passengers without regard to "race, creed, color or previous condition of servitude," and opening of bus operator and special agent jobs to Negroes. The clubs represented have a membership said to total 30,000 civic-minded Negroes. Replying for the utility firm, Col. Roane Waring, president and general counsel, protested that the "time is not ripe" for employment of Negro bus operators lest such action cause friction between the races, but he promised to talk over the matter with other company officials. He refused to consider firing the special agent to whom the Negroes objected.

**'Boss' Crump Announces Fall Favorites**

Although months away, the 1954 congressional elections made front-page news in Memphis recently with the announcement by E. H. Crump, the city's 80-year-old political leader, that he "probably" will vote for the re-election of Rep. Clifford Davis, though "Davis has Potomac fever." He also named four men he thinks would prove more effective candidates for the Senate seat of Estes Kefauver than either Prentice Cooper, former governor who wants to run, or Rep. Pat Sutton, who has already announced. Crump's announcement is said to have discouraged Mr. Cooper. . . . Roy Love, for 27 years pastor of Mount Nebo Baptist Church of Memphis and president of the Negro Baptist Pastors Alliance here, decided after a favorable vote by the alliance to stand as an independent candidate for the Tennessee state senate. This marked the first time since Reconstruction days that a Negro has announced for a state office. However, the next day he was informed that an article in the 1870 state constitution disqualifies ministers for service in the legislature. The article, which was not changed when the constitution was amended last year, reads: "Whereas ministers of the gospel are by their profession dedicated to God and the care of souls, and ought not to be diverted from the great duties of their function; no minister of the gospel or priest of any denomination whatever shall be eligible to a seat in either house of the legislature."

**Arkansas Tax Payments Found Irregular**

Arkansas' state revenue department has been making news in recent months. The implication is that many "reputable" citizens are not carrying their share of the tax load. Last fall the revenue commissioner reported that irregularities had been found in the sales tax returns of one-fifth of the 650 business establishments his department had checked. In Arkansas some intense local races may take the spotlight from statewide contests in the summer elections. Already more than 30 charges of corrupt practices have been filed with the


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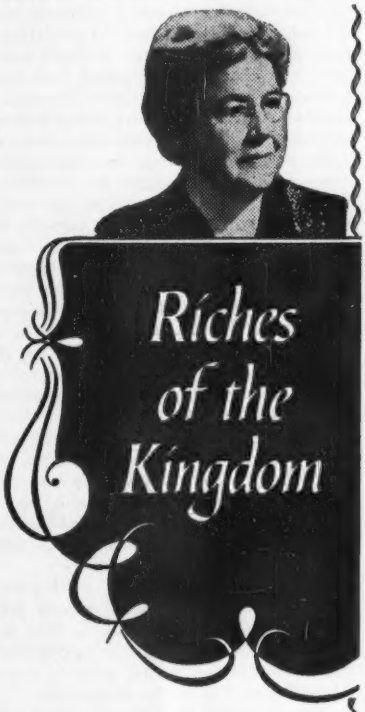


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## A LAYMAN'S MANIFESTO

When God comes first in a human heart then the kingdom has come and its presence is a fact known inwardly and joyfully by the individual and outwardly manifested in Christian action and behavior.

When this happened to Peter, as it should to all sincere Christians, our Lord recognized it as a truly divine manifestation and therefore a solid foundation for his Christian world, his kingdom on Earth.

What has man tried to do to God's kingdom? He has institutionalized it, found it profitable, even enjoyable, soothing to his nerves and selfish inclinations; he will go to any length not to lose it. Our Lord said "He that loses his life for my sake shall find it." *Any Church* that is more interested in perpetuating itself than it is in losing itself in devotion to building up God's kingdom, not with brick, mortar or endowments, not in a divided house, but in the hearts, minds and souls of those committed to its care will some day lose its life or at least its usefulness to God.

Our Lord promised eternal life to all who believed in him. Are not many people lulled into complacency who believe they believe? Who could really believe in Jesus Christ and not love God? Love requires proof and obedience to God's laws is the proof most needed.

Let the Russians have their ant hill philosophy and let us have God first in our churches, first in our homes and first in our affections. When our Father's house is no longer divided against itself then the Russians may see the light and turn to God. M.W.H.

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secretary of state, most of them concerning such local contests as those for prosecuting attorney, circuit judge or state senator. Arkansas women have been given new opportunities to serve in the state government under Gov. Francis Cherry's administration. Recently the governor appointed a woman as treasurer of Saline county. He has named a woman to the state highway commission; she is the only woman in the nation to occupy such a post. Two women (one of them the widow of John Rust, inventor of the mechanical cotton picker) serve on the board of the Boys' Industrial School; two others are members of the state board of welfare. A woman is state insurance commissioner; another is on the state board of education. Recently 14 indictments against a woman accused of forgery were dismissed on the ground that women were excluded from the Pulaski county (Little Rock) grand jury which was to hear the case.

### And So Forth

Since Arkansas passed laws repealing the right of county clerks and judges to waive the three-day wait between application for and issuance of marriage licenses, and requiring physical examinations as a prerequisite to granting of the licenses, the state's "quickie" marriages have declined in number. In Benton county there were only 1,662 marriages in 1953 as compared with 4,535 in 1952; in Crittenden county, 567 compared with 1,922 in 1952; in Clay county, 1,546 compared with 5,130 in 1952. All three counties border the state line.

With assets of $238,000 in hand and Channel 10 assigned to it by the Federal Communications Commission, Memphis Educational Television will launch a city-wide membership drive May 6 in an effort to match with $200,000 the $100,000 conditionally offered by the Ford Foundation's Fund for Advanced Education.

Pres. George S. Benson of Harding College (Church of Christ) at Searcy, Ark., has confirmed the institution's acceptance of an offer by General Teleradio, Inc., for purchase of the radio and television facilities of station WHBQ, which the college owns.

Temple Israel's yearlong celebration of its 100th anniversary was climaxed April 2 by the installation of James A. Wax as the congregation's sixth rabbi, succeeding H. W. Ettelson, who retired after 29 years in Memphis and 50 in the rabbinate.

The Memphis presbytery has made a $5,000 down-payment on a $15,000 30-acre tract at Raleigh, 10 miles from Memphis, which it will use as a retreat site. Heavily timbered, the tract has seven flowing springs said never to have run dry.

Arkansas is planning a "New England invasion" to coax more textile mills to relocate within her borders.

MARSHALL WINGFIELD.

### Drew Dedicates Chapel To Dean Craig

Drew University recently dedicated the chapel of its theological seminary to the memory of Clarence Tucker Craig, who died last summer after serving as dean of the seminary for four years. Though built in 1900, the chapel had never been formally named. Dean Craig had supervised its renovation and refurnishing last year.

# Plan Kirchentag For Soviet Zone

**East German Officials Relent, Consent to Holding of Protestant Lay Gathering in Leipzig**

BETHEL-BIELEFELD, BRITISH ZONE, GERMANY, April 8.—The announcement by Reinold von Thadden that the Kirchentag, annual gathering of the lay movement of the Evangelical Church in Germany, will be held in Leipzig (Soviet zone) July 7-11 has been received throughout both East and West zones with surprise and rejoicing. Only a few weeks ago Premier Grotewohl of East Germany had declared that because of the "unclarified political situation" he could not grant permission for the Kirchentag to be held on East German soil. Nevertheless, Dr. von Thadden, president of the lay movement, continued negotiations with Soviet zone authorities, who finally gave their consent. It is hoped that holding the Kirchentag in East Germany will contribute to the easing of traffic through the iron curtain, and help overcome the feeling of helplessness and disillusion which has prevailed since the Berlin foreign ministers' conference closed with no decision on reunification of Germany.

### National Synod Speaks On Reunification

One of the most significant declarations made by the national synod of the Evangelical Church in Germany at its meeting in Berlin last month [see The Christian Century for April 14, p. 470] was not included in the report of the special committee on East-West problem, but it was unanimously adopted. It declared that if Germany is to remain partitioned, the fate of European Protestantism will hang in the balance. The committee report said the church has a twofold task in the face of partition: to continue to work quietly for reunification through interzonal visits and spiritual exchange, and to continue approaching responsible statesmen with a demand that the problem of reunification be solved on the political level. It expressed the church's "burning desire" for German reunion, and requested its council to continue its efforts for peace and reunification and help insure that the responsible powers do not suspend negotiations on the German question. The synod adopted the committee report.

### Explains Protestant Abstention From Party Politics

In a recent address, Pastor Heinrich Albertz, who is minister for social affairs in Lower Saxony, warned that the fate of the Protestant church in Germany depends on the outcome of the fight being led by the Social Democratic party (to which he belongs) for intellectual and religious freedom. He pointed up the difference between Protestantism and Catholicism on this point. The Roman Catholic Church, he noted, does not hesitate to tie itself to such secular institutions as state, school and political party. The Social Democratic party, he said, stands with Protestants in its opposition to the clericalization of public

life. "The fight for freedom of faith includes opposition to the extension of clerical power into the press, the university and the policies of government from federal to parish level," he said. Pastor Albertz said all this indicates why no Protestant should wish to see the Social Democratic party become a Protestant party, in spite of Catholic domination of the Christian Democratic party now in power in West Germany. He noted, however, that the continuation of German partition, which cuts off so many Protestants in East Germany, is a "stab in the heart of Protestantism." Continuation of that partition, he said, means that we are being pushed farther and farther toward that sort of clerical (Catholic) domination of public affairs which prevails in Spain, Italy and some Latin American countries "but which ought not to be possible in the land where Luther once lived and taught."

### 'Martin Luther' Enjoys Success in Germany

The German-language version of the U.S.-produced film "Martin Luther" has enjoyed remarkable success since it opened at Hannover and Nuremburg some weeks ago. Attendance the first month totaled over 250,000. The film ran for five weeks at one of Nuremburg's largest theaters, four in Hannover. Even in movie-critical Berlin it was a success; the leading dailies as well as some illustrated papers carried articles of comment and criticism. It has been a long time since any motion picture has elicited so much discussion in the German press.

### Protestant Press Service Editor Assailed

A "legal investigation" has been launched against this correspondent (who is editor of the Evangelical Press Service) because his press service praised an article in the weekly *Rheinischer Merkur* charging that "pornographic freedom" permits the spreading of filthy literature through certain journals. In addition, the service expressed surprise that the department of justice should permit such abuses to continue in the German press. The attorney general explained that the legal investigation is being made because the press service's comment constituted "libel to the detriment of civil servants and the state attorney." In reply, this correspondent has stated that his press service feels obliged to take a critical attitude toward excesses, that nothing was farther from his mind than attacking freedom of the press, but that by misusing that freedom certain journals are endangering its very existence. Leading German church papers have expressed their agreement with his stand in the matter.

### And So Forth

The Kaiser Wilhelm Memorial Church, which was destroyed in World War II and whose ruins have become a landmark in West Berlin, is to be reconstructed. The main aisle will be replaced by a new one seating 900, and the ruin of the spire will be retained in its present state. Only a small fraction of the $500,000 cost has been raised through sale of a special postage stamp. It is hoped worldwide donations will help bear the rest of the cost.

*Unsere Kirche,* one of the most widely circulated of German Protestant periodicals, is conducting its third short story contest with the aim of encouraging production of Christian literature. The jury is headed by Willi Kramp, well known Evangelical poet and author.

The synod of the Brunswick *Landeskirche* has passed a law forbidding the use of "cult ceremonies not in accord with *Landeskirche* usage and which in other churches are used in a manner contradicting the Evangelical Lutheran confession"—e.g., use of incense, ashes and an "eternal light." Immediate cause for this action was the use of such ceremonies by the branch of the Brotherhood of St. Ulrich within the Brunswick church.

FOCKE LÜPSEN.

## The Church Roll

Ahti Vilho Auranen, since 1948 representative in Finland for the Lutheran World Federation's U.S. committee, has been named senior representative for Lutheran World Service in Austria. Mr. Auranen, a pastor of the Church of Finland, will supervise the federation's refugee and interchurch aid program in Austria.

Margaret W. Gillespie, formerly of the World Council of Churches' department of interchurch aid and service to refugees in Germany, has been named executive secretary of the Presbyterian, U.S.A., committee on resettlement services. She succeeds Harold H. Henderson, now general secretary of the American Leprosy Mission.

Bernard W. Anderson, Methodist minister who since 1950 has been professor of Old Testament interpretation at Colgate-Rochester Divinity School, has been elected dean of Drew Theological Seminary, Madison, N. J.

Because of ill health, Umphrey Lee has resigned as president of Southern Methodist University, effective May 1. Previously, Dr. Lee served as dean of the Vanderbilt University school of religion, Nashville, Tenn.

Leila Anderson, for the past six years executive of the national student division of the Y.W.C.A., and before that executive of the Y.W.C.A. at the University of California, has been appointed to the National Council of Churches staff as assistant general secretary for program. Miss Anderson is one of the three woman members of the commission of 25 named to prepare the main theme for the World Council of Churches Second Assembly.

Recent deaths in the field of religion: Alois Lang, internationally known wood carver whose work is found in many American churches, on March 10, in Ann Arbor, Mich., at the age of 82. Mr. Lang, a native of Oberammergau, Germany, first came to the United States in 1890. For almost 50 years he was employed by the American Seating Co. of Grand Rapids, Mich. . . . R. C. Campbell, retired minister and second vice-president of the Southern Baptist Convention, on March 25, in Galax, Va., at the age of 66. . . . Dr. Grace Atkins Holmes, physician who as a Presbyterian missionary in Puerto Rico early in this century started a free clinic that grew into one of the largest medical centers in the Caribbean area, in Rumson, N. J., at the age of 78. Dr. Holmes continued her missionary-medical work in Puerto Rico until 1917, when her husband, Robert Logan Holmes, died. . . . Charles R. Hamilton, for 35 years a Presbyterian, U.S.A., missionary in the Philippines, where he served for two years as president of Silliman University, Damaguete, and as president of Union Theological Seminary, Manila, 1932-41, in Wooster, Ohio, on April 4. . . . Kiyozumi Ogawa, for the past 25 years secretary to and associate of Toyohiko Kagawa, in Japan, on April 4. . . . Richard H. Edwards, director of united religious work at Cornell University 1919-37, a director of the National Council on Religion in Higher Education, founder of Happy Valley, home for needy children at Lisle, N. Y., on April 7, at the age of 76.

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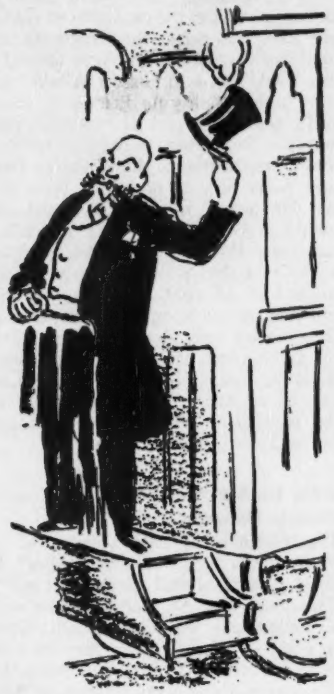

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